

FINE ADDRESS

DELIVERED AT THE FIRST BAPTIST CHURCH BY REV. J. A. MAXWELL, OF McKEESPORT, PA.

AT THE COMMENCEMENT EXERCISES OF THE CHURCH LIBRARY SYSTEM OF CHRISTIAN EDUCATION.

SUBJECT: "CHRISTIAN EDUCATION AND THE LOCAL CHURCH." LARGE CROWD WAS PRESENT.

Taking the Scriptural analysis of man, he is made up of body, soul and spirit. This is the most reliable statement concerning the constituent parts of a man that I know of. If I wanted to know how many parts there are in a watch I would take the statement of a watch-maker before I would the statement of a blacksmith, because he made the watch. There are some psychologists and physiologists who say that there are only two parts in a man. But I would rather take God's word, because He has made a man and the psychologists haven't. When God made Adam, He certainly knew what He put into him. Well, there being three parts to a man, every part is a subject for development. We begin this life with these three parts in a very weak and helpless condition, yet in them are potencies and possibilities that no person can measure. When Lyman Beecher was born he weighed two and a half pounds, yet in that two and a half pounds were possibilities and potencies wrapped up that no one of the whole world ever dreamed of. It was all there in that little bunch of two and a half pounds. The problem of education is not to put things into people, but bring out of them what God has put into them at birth.

The necessity of mental development is very great, seeing the money and care expended. But then man has a soul also, a soul that requires development just as truly as does the body or does the mind. Culture is as necessary for the soul as for the mind or body. A person has no more truly a full-fledged soul when he comes into the world than he has a full-fledged mind.

There is no greater need for mental development than there is for Christian education. When the development of the mind does not keep pace with the development of the body, injury is sure to result. These two must be developed together. They are so vitally related that we cannot have a high state of cultivation in one without the same in the other. But when we put the emphasis upon mental and physical development to the disregard of the soul's cultivation, injury is bound to result also. When a man's head is bigger than his body it isn't a healthy state. When a man's head is bigger than his heart or soul it isn't a healthy state. It is an abnormal condition. Now, if you were to observe, the heresy that disturbs our churches comes from sources where the intellectual predominates, where men's heads are larger than their hearts. Christian education is important. But here's the question: Who is to give it? Where are people to get this Christian education? From our public schools? No; certainly not. The public school, as it is now, has no right to teach anything distinctly Christian. It is not its function. Well, shall we depend upon our colleges and universities, founded and maintained by Christian money to do it? Well, there are two things facing us at this point. The first is that they are not doing it. The devotional and religious atmosphere and life of our colleges and universities to-day are not calculated to cultivate a very high religious life. People are sending their sons and daughters to our great educational institutions with faith in the Bible and the church and in Jesus Christ, to have them come home with a sneer on their countenance for what they once believed, with no greater appreciation for the church and prayer and Bible reading, and often not as much, as when they left the home.

Why, a professor in one of our great universities read to a class in English literature two pages from a book that contained allusions to or illustrations from the Bible and scarcely anybody in the large class before him knew what they meant. There was no person there who had ever heard of the waters of Marah, or the Cave of Adullam, or the Valley of Dry Bones. Well, where are you going to get it? We come back to two institutions to get it: The church and the family. Let us take up the family. There stands the fact again that the family isn't doing it. The family altar, family Bible reading, family prayer, family devotion, all this is of the past. It is not of the present. While it is to be sadly deplored that it is so, while we should hang our heads in shame that it is so and weep bitter tears that it is true, yet, friends, it is so. Nothing is to be gained by winking at it. It is so. Why, the president of the Western Reserve University

sent out a large number of Bible questions to young men who had been brought up in Christian homes, which he had them answer without investigation, and it was alarming what they did not know. One said that Joseph of Arimathea was a young man who had a coat of many colors. Another said that Saul, the son of Kish, was converted on his way to Capernaum. Two young men were discussing this matter one day, when the one said to the other: "I'll bet you ten dollars that you don't know the Lord's prayer." He took him up. He said "Now just listen to me repeat it—'This night I lay me down to sleep.' The other fellow broke in and said 'Here's your ten dollars, for you do know it after all.' We are driven back to the local church for the securing of what we call Christian education.

I congratulate you upon what I believe is a solution for one of the gravest things that confronts us as churches to-day, the lack of Christian education. Having now come slowly to the college in the First Baptist Church of Fairmont, let us take a few moments to see what Christian education will do for people.

It Will Produce Steadfastness. There is a vacillation and unreliability and shiftiness among so many people that they readily fall a prey to any new ism that comes along. They don't have any back bone, any stamina, any power to resist, but just yield to the latest fad of the times. They are easily carried away. The least wind catches them up like down and on they go. In Mrs. Ward's book Robert Elsmere, you know she represents a contest between 'Squire Wendover and Robert Elsmere. 'Squire Wendover is against Christianity. In speaking with Robert Elsmere he drops a few words against the miracles and claims of Christ, and Robert Elsmere just surrenders without a protest. He puts up no counter argument, but throws up his hands without a word. Now that is a pretty true picture of things as they now are among many churches. When I first went to McKeesport, I called on the members, and one lady told me: "O Mr. Maxwell, I am not a Baptist any longer. I have joined the Russelites." I said I was sorry, told her wherein I thought she was wrong, left her in the hope that she would see her error and repent. The next time I saw her I asked her if she was of the same mind as when I saw her before. She said: "O no; I have changed my mind in regard to that belief." I was glad, hoping that she had changed for the better. "No, no," she said, "I have joined the Christian Science Church." Well, I told her wherein I thought she was wrong and left her, hoping that my words had done some good. The next time I called, I asked her if she was still of the same mind as when I last talked with her. "O, no," she said, "I have joined the Spiritualists." I thought, well, surely that's the end; she is as far as she can go. I have not seen her for several years, but I know that if there has anything new come along that she has joined it. Now, what does that woman need? Why, she needs Christian education. Take spiritualism, for instance, the last ism to which I knew that she surrendered. Now, she thought that it was something new, just going to sweep the whole world in a few weeks. What would an education do for her? Why, she would learn that this fad is as old as the hills; that the Brahmins held seances, made tables dance, heard wrappings thousands of years ago. Why, she would learn that one thousand years before Christ the Greeks practiced Spiritualism. She would have learned that all the fathers tell us of these things practiced; that John denounced the Nicolaitans or Gnostics, just Spiritualists, in his epistle, that it is nothing new, but something that has been tried for four thousand years and found to yield nothing but revenue for the mediums.

At the present day there is a current, dangerous current, in which many, many people are being caught and carried away from the truth and hope of the Gospel. Personally, I regard nothing more dangerous than the teaching, attracting so many, as to the divinity of Jesus Christ. I mean the teaching by which He is regarded as a good man, the best man the world has ever known, exemplary in every way, yet nothing more than a man and His death nothing more than a spectacle of heroism, valuable only as it has a moral influence in inspiring others to heroic deeds. Very pretty, isn't it? We need Christian education to-day to make people firm in the deity of Jesus Christ and the vicarious nature of Christ's sufferings and death. We need an education to counteract teaching like that of Strauss and Draper, Harnack and Channing and Dr. Everett Hale, and other such men. What better thing can be done than to have people think with men like Stalker and Geike and Murray and Boardman, about this wonderful character? Then let people read the history of the church. Let them see in the early years of the church's life a class of people called Ebionites, who held and taught that Jesus Christ was no more than a man. Let them see this people with this as a central truth living and dying within a few decades, not able to

perpetuate themselves. Let them read of another people who were willing to accord to Jesus Christ a place a little higher than the Ebionites, but only midway between God and man, and let them see the Gnostics too being blotted out in a few decades. Let them learn of the Neoplatonists also, who were willing to accord to Jesus Christ the character of a lovely man, but withheld from him the honor of deity. Let them learn of this people, who, though willing to place Jesus Christ alongside of Abraham and Pythagoras and many other great men, yet lived, flourished and died within a few decades. Let them see another class, called Arians, willing to ascribe to Jesus Christ pre-existence, yet not equally with God, see Arianism coloring to some extent Christian thought but never getting strength enough to conquer. Let them read of the Socinians that came in the sixteenth century with another conception of Christ, but not as God. Let them see Socinianism die, too. Let them see English Presbyterians affected by its influence, the weakest of all protestant denominations in that country. Let them read of how the Congregationalists at one time seemed to be going over wholesale to this low conception of Christ. Let them see those who remained in the Congregational body holding to the deity of Christ coming to number now 700,000, while those who held to the lower conception of Christ dwindling to seventy thousand in America. Then see that God has placed his stamp of disapproval upon anybody that denies the divinity of Jesus Christ. Let him see that the lower conception of Jesus Christ that many to-day would have us believe as true has had a fair trial again and again—has been weighed in the balances and found wanting. People discovering this will not be easily led away from the true doctrine of Jesus Christ.

Then we have a good many pessimists among us. There is a tendency toward pessimism everywhere. Many people think that this is a day of heresies and isms and cliques. "There never was such a fanaticism in the history of the world as now. Everything is going to the bow wows." Now, what those people need to know is a little church history. You have that in your course, too. It is a good thing. It will keep a person sweet. John Morley says that true education puts sunshine into your heart and takes moonshine out of your head. Now, if a person will study the history of the church, he will find that all of the bad people are not in the church as it is to-day. Why, do you know that I have discovered that there is not an age to whose church I would rather belong than this one. They hold up to us the Puritan fathers as examples of high Christian living, pious men. It's false. Why, those men, as much as we honor them, were woefully short in the prime virtue of the Christian life, love, charity. They killed people that wouldn't believe as they thought they ought to. The present church cannot parallel by a great deal the fanaticism and foolishness of past people. All the isms of the world have not been spared for the present church. Go back to the second century. There you find a class of people who came to feel that because God made Adam and Eve without any clothes, therefore it is wrong to wear clothes, so they went around in nakedness. This society of Adamites came to number a great many people. Can you get up anything to-day more

ridiculous or preposterous than that? But that was in the second century. Well, come down to the seventeenth century, when a society of people sprang up who taught that the fruit which God forbade Adam and Eve to eat was potatoes. So they counted it the unpardonable sin to eat potatoes. They styled themselves the Potatoites. Can you produce anything in the present age more ridiculous than that? See persons of the past lashing themselves, supposing that thus suffering, they were partakers of Christ's sufferings, that this pain was meritorious and sanctifying anguish. Can you match that consummate nonsense from the church of the present? See persons climbing to the top of high pillars, made by themselves, and there living in the sky the rest of their lives, others chaining themselves to rocks and crags and peaks of the mountains and spending their lives in this loneliness and dreariness. Can you match that tomfoolery out of the present church? O yes, your course of Christian education is designed to make a person cheerful, hopeful, optimistic.

It Produces Enthusiasm.

You know that in Christian work there is a good deal of fitfulness. A great many go by jerks and spurts, fits and spasms. If you can get them when a fit or spasm is on they will do something, but there is a great part of the year in which the fits don't come. When there is a special meeting and they finally get worked up, they do very well for a time, but it is not long until decline sets in and their interest is reduced almost to nothing by the time another special meeting comes around. If some person comes and makes a stirring address about missions, tells a few pitiful and harrowing stories about mothers giving their babies to crocodiles, they become wonderfully interested in missions. But after the person is gone with his crocodile stories this person's interest is gone. Now, there's a picture that is not of fancy or imagination. The great question is to secure perennial interest in the hearts of members. If one could keep up some kind of a commotion or sensation the year around that would be one solution. If one could keep behind them all the year he might keep them going. If one could hold his services in a cemetery where people could weep over their dead, he might keep them going, but to get an interest that you can depend upon the year round year in and year out, that's the problem. Here is the solution, in education. For illustration: I believe that if you have persons who will take this course in missions they will have an intelligent conception of missionary work that will give them a continuous and reliable interest. Then, when you want to take a collection for missions you will not need to have some agent come around and stir up the people, but you will have an interest upon which you can draw at any time. Over in an association of Pennsylvania, a certain man came to a certain church to take up a foreign missionary collection. He preached before he did so, and told them about the second coming of the Lord, and got some of them to feeling that the Lord was just waiting to come when people gave a good-sized offering to foreign missions. Well, in this highly wrought state they gave \$36. The foreign missionary man went off. The next time it came the turn to take an offering for missions there was no person there to stir them, but they

were left to give according to their every-day interest, and they gave \$2.46. Now, that great slump meant something. It just meant this: There was no bottom to their missionary interest. The thing is to get an intelligent foundation into our Lord's work. Lead people to know the history of the work, the wonderful things that have been accomplished, the obstacles in spite of which they have been accomplished, the needs of the fields, the vastness of the work. Let them get into the company of men like Carey and Judson and Morrison and Patton, and then you'll get a missionary life instead of a missionary spell.

SWEEPING INJUNCTION

ISSUED AGAINST STRIKING MACHINISTS ON SANTA FE RAILROAD.

METAL WORKERS, PIPE MEN AND COPPER SMITHS HAVE JOINED MACHINISTS.

ALBUQUERQUE, N. M., April 30.—Judge Barker, of the District Court, has issued an injunction upon the request of the Santa Fe Railroad against machinists, boiler makers, their helpers and apprentices and metal workers now on strike, restraining them from interfering with the agents and employees of the company or from entering upon the company's right of way and other grounds and property. The injunction is the most far reaching ever issued by a court in the territory.

The strike situation has assumed larger proportions by the action of the metal workers, copper smiths, pipe men, with their apprentices and helpers, the boiler makers and their apprentices and helpers in walking out. An effort is being made to have the blacksmiths join the strikers.

MELANCHOLY DAYS

HAVE BEEN WITH US THIS WEEK IN POLICE COURT NEWS.

"TOO WARM FOR WHISKEY AND TOO COOL FOR BEER."

Police Court has kept up about the same all week. This week has been like the "melancholy days," too warm for whiskey straight and too cool for beer, so the average number this week is about two.

The first one up was George Weith, Officer Fortney arrested him for being drunk and indecent. His assessment was five and costs.

The next one was a man named Anderson. While coming out of Burns' saloon last night it is claimed that he knocked Frank Jackson's glasses off, breaking them to pieces. He had too much "swill" in him to know exactly what he was doing. They got into a quarrel and Anderson called Jackson names a yard and a quarter long. For a time it looked as though there would be a mixing of races (Jackson is a colored man) but Jackson went away and sent Officer Fleming after his tormentor. This morning Anderson admitted everything except the breaking of the "specks." He was assessed eight and costs.

GAMING PRACTICES

BROUGHT TO LIGHT BY A CRUSADE AGAINST THE WESTERN UNION TELEGRAPH COMPANY

IN AN ENDEAVOR TO PREVENT THAT COMPANY FROM REPORTING RACE TRACK NEWS TO POOL ROOMS.

NEW YORK, April 30.—Police Commissioner McAdoo took notice to-day of the crusade started by Capt. F. Norton Goddard against the Western Union Telegraph Company in an endeavor to check that company from furnishing race track news to pool rooms. The commissioner said: "I notice by the newspapers that Captain Goddard and District Attorney Jerome have appealed to the moral sense of the Western Union directors to use their power and prevent pool selling in this city. If Mr. Morris K. Jessup, Mr. Russell Sage, Mr. J. H. Schieff and other highly respectable gentlemen who have given such strong evidence in the past of their deep interest in the moral welfare of the community will call on me in company with Superintendent Dealey who says he does not know what goes on in pool rooms, but thinks it is something like shooting balls, or plays where Mary and her little lamb meet to gambol, I will take pleasure in showing them the evil effects of this vice. The wives, daughters and sisters of bread winners, the clerk and the laborer complain that the hard-earned money of their supporters is gambled away. Then comes debt, and it may be crime. The room keepers have reduced the bet to the smallest amounts so that even an office boy learns to speculate and from it to cheat.

"If Mr. Jessup, Mr. Dealey and the others would like to see it and they will give me notice in advance, I will endeavor to show them a ladies' pool room where they can see women gambling away the money which their husbands and fathers gave them to pay the necessary bills of the family.

"In such places are also to be found women from disreputable houses, and contact or association with them by virtuous women who have a deep-rooted passion for gambling, very soon results in suggestions for betting money that bring otherwise respectable women to the last step.

"In the second hand distribution of news from a telegraph company's wires the gambling is not even square. The hidden operator behind a partition, with a hole about large enough to admit your hand, knows the result in many instances before he accepts bets. I can show Mr. Jessup a place which we are besieging, kept by a notorious criminal that would close in five minutes if I had the power, under the law, to snip the wire that leads into the back room."

Former Legislator Dead. PARKERSBURG, April 30.—Hon. Joseph M. Meyer, a former member of the State legislature from this county, died this morning at his home on Green street, after an illness of some time. He was born in Monroe county, Ohio, 71 years ago, and has resided in this city for many years. The funeral will take place Saturday afternoon.

I have three of the best lots in Morfor sale at a very low rate. H. H. LANHAM. x

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